



Digital literacy and religious moderation

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ABSTRACT

Keywords:

Digital Literacy;
Religious
Moderation;
Madrasah

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This study aims to analyze students' digital literacy practices, the role of teachers in integrating digital literacy into learning, and the pedagogical construction of a synthesis between digital literacy and religious moderation values in madrasahs. This study uses a qualitative approach with a case study design conducted at SMAN 01 Tiris Probolinggo. Data collection techniques were carried out through in-depth interviews, participant observation, and documentation. Data analysis used an interactive model that includes data condensation, data reduction, data display, and conclusion drawing, with validity tests through triangulation of sources, techniques, and member checking. The results of the study show three main findings. First, students' digital literacy practices contribute to shaping their understanding of religious moderation through the ability to access, select, and critically evaluate religious information. Second, teachers have a strategic role as facilitators and epistemological filters in integrating digital literacy into learning. Third, the synthesis between digital literacy and religious moderation values can be constructed pedagogically through the stages of digital information exploration, critical reflection, and internalization of values. This research confirms that digital literacy is not neutral, but rather requires values-based pedagogical interventions to foster moderate, inclusive, and contextual religious understanding. Theoretically, this research contributes to the development of an integrative model based on thesis-antithesis-synthesis dialectics in Islamic education. Practically, this research has implications for educational institutions to strengthen teacher capacity, develop digital literacy policies, and create a learning ecosystem that supports religious moderation in the digital era.

Article History:

Submitted: 12-04-2025, Revised :10-05-2025, Accepted: 15-06-2026

Please cite this article in APA style as:

Affan, M., dkk (2026). Digital literacy and religious moderation. DAAR EL-MAKRIFAH: Journal of Islamic Religious Education, 2(1), 01-16. <https://jurnalstebibama.ac.id/index.php/jpai/>

INTRODUCTION

The development of digital technology has transformed the landscape of social life, including religious practices in society. This phenomenon is marked by the increased consumption of religious information through digital media, which is not always verified, potentially giving rise to extreme religious

understandings. This occurs because the digital literacy of the public, especially the younger generation, is not yet fully capable of critically analyzing ideological and provocative content. (Nurjanah, 2024; Salsabila et al., 2025). Several studies show that low digital literacy is correlated with the increasing spread of religious hoaxes and social media-based radicalism. (Baitussalam et al., 2026; Habsi et al., 2025). In the context of Indonesia as a multicultural country, this condition poses a serious threat to social cohesion and the values of religious moderation that have long been upheld. (Asmanah & Haryono, n.d.; Sadik et al., 2025). Therefore, strengthening digital literacy is not only a technological necessity, but also a strategic instrument in building an inclusive and tolerant religious attitude in the midst of a digital society. (Afriyanto & Mubarok, 2026; Parhan & Jais, 2026; Yustinus & Luis, 2026).

The general problem in improving the quality of education currently lies in the unpreparedness of the education system in responding to digital disruption comprehensively. (Iswandi et al., 2026; Syakur & Ibrahim, 2026; Zahriyanto et al., 2026). Education has not yet fully integrated digital literacy as part of students' essential competencies, especially in the realm of religious education. (Lumbangaol et al., 2026; Sari & Mardiyah, 2026). The curriculum tends to still be oriented towards the transfer of normative knowledge without providing critical space for the digital realities that students face every day. (Nopitasari et al., 2026; Oei et al., n.d.; Zainudin & Sohib, 2026). As a result, there is a gap between formal religious knowledge and religious practices in the digital space. (Irayanti et al., 2026; Jati et al., 2026). Research shows that many Islamic educational institutions do not yet have a systematic pedagogical strategy for internalizing the values of religious moderation through digital literacy. (Muntu, 2026; Wahyuni & Rosadah, 2026; Wardiana & Hadi, 2026). This condition indicates the need for a transformation of the educational paradigm that is not only oriented towards cognitive aspects, but also towards analytical and reflective abilities in dealing with complex digital information. (Ahmad, 2026; Najib & Yenuri, 2026).

Empirical phenomena in madrasas show interesting dynamics related to student interaction with digital media. (Ahmad, 2026; Najib & Yenuri, 2026). On the one hand, students have wide access to various sources of religious knowledge through digital platforms such as YouTube, TikTok, and Instagram. (Kartini et al., 2026; Nasution, 2026). However, on the other hand, this access is not always balanced with adequate digital literacy skills. (Andriansyah, 2026; Fikri et al., 2026). Case studies in several madrasas and at SMAN 01 Tiris, Probolinggo Regency, show that students tend to receive religious information textually without a critical verification process. (Nasyomia & Pradana, 2026). In addition, teachers often do not have adequate pedagogical competence to guide students in sorting digital information that is in accordance with the values of religious moderation. (Mughtar, 2026). This condition shows that there is a gap between the potential of digital technology as a learning medium and the reality of its implementation in the field. (Nurbaiti et al., 2026).

A number of previous studies have examined the relationship between digital literacy and religious moderation in the context of Islamic education. (Prawirosastro & Muchtar, 2026; Zubaidah, n.d.) emphasized that digital literacy can be a transformative framework for character building in madrasah students. (Prasetya et al., 2026) shows that the integration of digital citizenship with religious moderation is able to form an inclusive character in distance education. (Lisnawati & Sarnoto, 2026; Nurhalimah, n.d.). Other research by (Kaimudin et al., 2026) developing a digital-based Islamic legal literacy pedagogical model to strengthen religious moderation. On the other hand, studies by (Novianti et al., 2026) emphasized that digital platforms can be an effective medium in building a moderate religious narrative if managed properly. (Maharani, 2026). The contribution of these studies lies in the effort to connect the technological dimension with religious values, although most of them are still conceptual or model-based. (Khoirunnifal et al., 2026).

Although previous research has made significant contributions, there are a number of research gaps that have not been optimally filled. (Maharani, 2026). First, most studies still focus on conceptual or quantitative approaches, so they do not delve deeply into the empirical experiences of students and teachers in real contexts. (Saputra & Supratama, 2026). Second, studies that specifically integrate digital literacy with religious moderation through the thesis-antithesis-synthesis dialectical approach are still very limited. (Nasution et al., 2026). Third, case study-based research in madrasahs that highlights students' daily practices in accessing and interpreting digital content is still rarely conducted. (Meli Afriani, n.d.). Therefore, this research takes the position of a case-based qualitative study that attempts to fill this gap by exploring the real practice of digital literacy in shaping religious moderation in the madrasah environment.

The novelty of this research lies in the use of a dialectical approach (thesis-antithesis-synthesis) in analyzing the relationship between digital literacy and religious moderation. The thesis in this study refers to the view that digital literacy can strengthen religious moderation through broad and inclusive access to information. The antithesis is that digital literacy can actually become a means of spreading radicalism if not accompanied by critical skills. The synthesis offered is the integration of critical digital literacy based on the values of religious moderation into learning practices in madrasahs. Furthermore, this research also presents an in-depth case study approach to uncover the dynamics of students' interactions with digital media in their daily contexts. Thus, this research provides not only theoretical contributions but also practical implications for the development of Islamic education in the digital era.

Based on the description above, the research problem formulations are: (1) how do students' digital literacy practices shape their understanding of religious moderation in madrasahs; (2) what is the role of teachers in integrating digital literacy in learning; and (3) how can the synthesis between digital literacy and the value of religious moderation be constructed pedagogically. The initial argument of this research is that digital literacy does not automatically produce

a moderate attitude, but rather requires targeted and value-based pedagogical intervention. This research contributes to developing a conceptual and empirical model regarding the integration of digital literacy and religious moderation in madrasahs. In addition, this research is expected to serve as a reference for policy makers in designing educational strategies that are adaptive to the challenges of the digital era while remaining rooted in moderate Islamic values.

METHOD

This research employed a qualitative case study approach, aiming to gain a deeper understanding of digital literacy practices in shaping diverse modes of learning within the madrasah (Islamic school) environment. This approach was chosen because it allows for holistic, contextual, and grounded insights into the research subjects' real-life experiences, thus transcending quantitative measurement. The research was conducted at SMAN 01 Tiris, Probolinggo, East Java, a purposive-selected school based on the fact that the madrasah has integrated digital media into its learning and has a program to strengthen religious moderation. Data collection was conducted through in-depth interviews, participant observation, and documentation to obtain comprehensive and complementary data. Interviews were conducted with the madrasah principal, teachers, and students; observations focused on learning practices and digital interactions; and documentation covered the curriculum, policies, and students' digital activities.

Data analysis employed the interactive model of Miles, Huberman, and Saldaña, encompassing the stages of data condensation, data reduction, data presentation, verification, and conclusion drawing. This process was cyclical and continuous from the beginning to the end of the study to ensure the depth of the analysis. Data condensation and reduction serve to simplify the raw data, while data display helps identify patterns and relationships between categories, which are then verified through systematic interpretation. To ensure data validity, this study utilized source triangulation (teachers, students, madrasah principals), technical triangulation (interviews, observation, documentation), and member checking to ensure the researcher's interpretations align with the reality on the ground. This approach is crucial in qualitative research because it enhances the credibility, validity, and reliability of the findings.

RESULT AND DISCUSSION

Result

Students' Digital Literacy Practices in Shaping Understanding of Religious Moderation in School

In this study, students' digital literacy practices are defined as their ability to critically and responsibly access, understand, evaluate, and utilize digital-based religious information in their daily lives at the madrasah. Digital literacy is not only defined as technical skills in using devices but also encompasses analytical skills in distinguishing moderate from non-extreme religious content.

In this context, religious moderation is reflected through attitudes of tolerance, inclusivity, and students' ability to understand differing religious views. Therefore, students' digital literacy practices are an important indicator of how digital media contributes to the development of a balanced religious understanding. Field data shows that students' interactions with digital media are not neutral but rather dynamically shape their perspectives on religious teachings.

One student stated: "I often search for sermons on YouTube, but now my teachers teach me to first check the ustaz's identity and compare it with other sources to avoid misunderstandings." This statement demonstrates students' initial awareness of verifying digital information. The researchers interpret this practice as reflecting the early stages of critical digital literacy, where students no longer passively receive information but begin to select and evaluate religious sources. This aligns with the finding that digital literacy plays a role in shaping moderate attitudes through the ability to sort information.

A teacher informant also stated: "We guide students not to immediately believe religious content on social media, but to link it to classroom lessons for a more balanced understanding." This statement demonstrates the need for pedagogical intervention in guiding students in navigating the flow of digital information. Researchers interpret the role of teachers as key in integrating digital literacy with the value of religious moderation. Without such guidance, students are at risk of biased understanding due to exposure to unfiltered information.

Observations indicate that during learning activities, students frequently use smartphones to search for additional religious references, particularly through platforms like YouTube and Google. However, not all students demonstrate the same ability to evaluate the information they obtain. Some students tend to immediately accept content without verifying it, while others begin to compare it with other sources or ask their teachers. Researchers interpret this as a variation in digital literacy levels among students, which directly impacts the quality of their religious understanding. This situation reinforces the finding that uneven digital literacy can influence the formation of attitudes of religious moderation differently.

Based on interview and observation findings, it can be confirmed that students' digital literacy practices in madrasas are not only related to access to information but also encompass critical skills in interpreting religious content. Students with good digital literacy skills tend to demonstrate a more moderate understanding of religion, while students with low digital literacy tend to receive information textually without in-depth analysis. Thus, digital literacy is a crucial factor in shaping students' religious perspectives in the digital age.

Table : 1 Interview Results

Informant Position	Interview Excerpt	Indicator
Student	“I compare sermons from several sources before believing them.”	Information evaluation
Student	“Sometimes I immediately believe it if the video is convincing.”	Low digital literacy
Islamic Education Teacher	“Students must be guided so they do not misunderstand religious content.”	Pedagogical guidance
Principal	“We support the use of digital tools, but they must still be supervised.”	Institutional regulation

The table above shows that there is variation in digital literacy behavior among students, ranging from those who are already capable of evaluating information to those who remain passive. The teacher's role appears dominant in guiding students to develop critical digital literacy skills. Furthermore, madrasah policies are also a supporting factor in creating a conducive environment for strengthening religious moderation through digital media. This aligns with previous research that emphasized the importance of integrating digital literacy, the role of teachers, and institutional policies.

Overall, the emerging pattern indicates that students' digital literacy practices range from low to high levels. This pattern is influenced by three main factors: individual student abilities, teacher pedagogical interventions, and madrasah institutional support. Students who receive intensive guidance tend to have better evaluative skills, enabling them to develop moderate religious understanding. Conversely, students who receive less guidance are more susceptible to narrow religious understanding. Therefore, it can be concluded that digital literacy integrated with religious moderation education fosters a more critical, inclusive, and contextual pattern of constructing religious understanding.

The Role of Teachers in Integrating Digital Literacy into Learning

The role of teachers in this study is defined as their pedagogical and strategic capacity in designing, directing, and internalizing digital literacy into the learning process to support the development of students' religious moderation. This role encompasses their functions as facilitators, mediators, and filters for the digital information accessed by students. In this context, the integration of digital literacy is not limited to the use of technology in learning but also involves teachers' systematic efforts to instill moderate Islamic values through the process of selecting, verifying, and reflecting on digital content. Thus, teachers become key actors in bridging the gap between the free flow of digital information and structured and contextualized religious values.

An Islamic Education teacher stated: "We don't prohibit students from using the internet, but we guide them in selecting content that aligns with moderate Islamic teachings." This statement demonstrates that teachers are not restrictive about technology but rather adopt an educational and preventative

approach. The researchers interpret this strategy as reflecting a constructivist approach, where students are given space to explore, but remain guided by values.

Another informant, the madrasah principal, stated, "We encourage teachers to connect learning materials to digital phenomena so that students are not disconnected from the realities they face." This demonstrates institutional support for promoting the integration of digital literacy into learning. Researchers interpret this as a synergy between institutional policies and teachers' pedagogical practices that strengthens the effectiveness of internalizing the value of religious moderation.

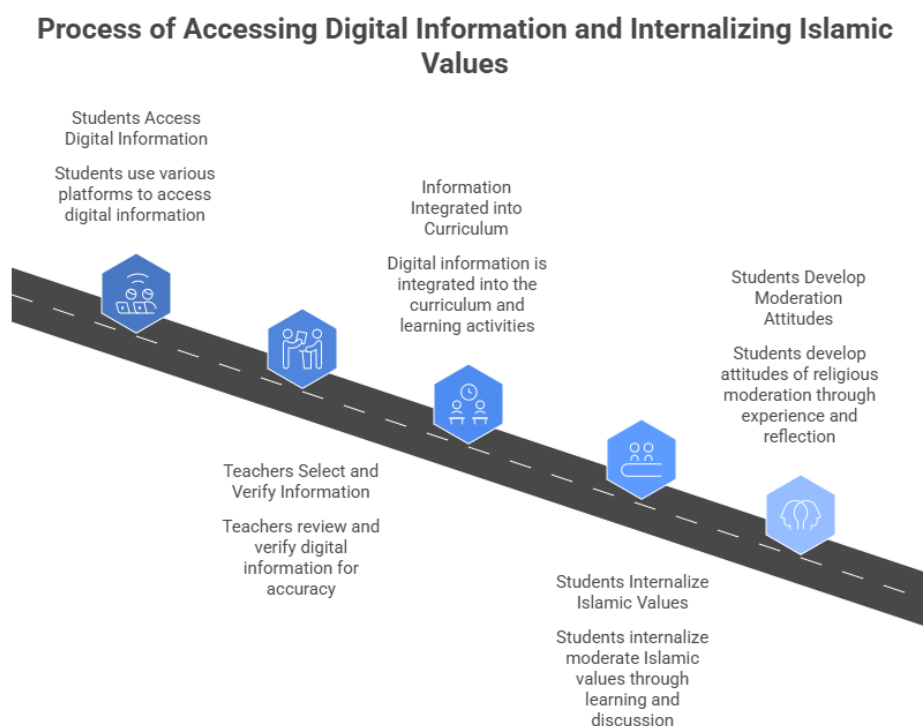


Figure 1 : Information Access Process Integrating Digital Literacy in Learning

The diagram shows that the digital literacy integration process does not occur instantly, but rather through systematic stages mediated by the role of teachers. The initial stage begins with students' access to free digital information. Teachers then play a role in selecting and verifying this content before integrating it into their learning. This process allows for the gradual internalization of moderate Islamic values. Thus, teachers function as epistemological filters, ensuring that the digital information consumed by students aligns with the values of religious moderation.

Observations show that teachers actively utilize digital media such as instructional videos, online articles, and educational platforms in the learning process. Teachers not only deliver material conventionally but also encourage

students to critically analyze digital content. For example, during a lesson, teachers ask students to compare two video lectures from different perspectives and then discuss the values of moderation contained within them. Researchers interpret this practice as demonstrating a transformation in the teacher's role from merely conveying information to facilitating critical learning. This also demonstrates that digital literacy integration can increase student engagement while strengthening contextual religious understanding.

Based on interviews and observations, it can be emphasized that the role of teachers is crucial in integrating digital literacy into learning. Teachers serve not only as instructors but also as guides, guiding students in understanding and evaluating digital information. This integration enables students to acquire not only religious knowledge but also critical skills in responding to information circulating in digital media. Therefore, the role of teachers is a key determinant in the success of fostering religious moderation through digital literacy.

The patterns emerging from the data indicate that the successful integration of digital literacy into learning is highly dependent on three main aspects: teacher pedagogical competence, institutional support, and active student engagement. Teachers with strong digital literacy skills tend to be able to create interactive and reflective learning. Furthermore, madrasah policy support strengthens the implementation of digital-based learning strategies. This pattern demonstrates a synergistic relationship between teachers, institutions, and students in creating a learning ecosystem that supports religious moderation. Therefore, the integration of digital literacy is not merely a technical process, but a complex and ongoing pedagogical process.

Synthesis of Digital Literacy and the Value of Religious Moderation in Pedagogical Construction

The synthesis of digital literacy and the value of religious moderation in this study is operationalized as a pedagogical process that integrates the ability to access, analyze, and evaluate digital information with the internalization of moderate Islamic values such as tolerance (*tasamuh*), balance (*tawazun*), and justice (*i'tidal*). This synthesis not only takes place in the cognitive aspect but also encompasses the affective and practical dimensions of students' lives at the madrasah. In practice, teachers act as facilitators, guiding students not only to understand digital content textually but also to interpret it critically and contextually (Putra et al., 2026; Al-Ulya et al., 2024). Thus, this pedagogical construction serves as a bridge between the rapid flow of digital information and moderate Islamic normative values.

Interview data shows that teachers actively encourage students to access a variety of digital sources to avoid being trapped by a single religious perspective. An Islamic Religious Education teacher stated that students are guided to compare various digital references to build a broader, non-exclusive understanding. Furthermore, students revealed that through this process, they begin to understand that Islam encompasses diverse opinions, making it difficult

to easily condemn differing views. The principal also emphasized that the integration of digital literacy into learning is intentionally designed to reinforce the value of religious moderation. Furthermore, students stated that discussions based on digital content help them understand differences more deeply and resist the influence of extreme content on social media.

These findings indicate that the synthesis between digital literacy and religious moderation is built through a learning process that emphasizes the development of critical and reflective thinking skills. The teacher's efforts to guide students in exploring various digital sources reflect a pedagogical approach that is not dogmatic, but rather dialogical. Digital literacy, in this context, serves not merely as a technical tool but as an epistemological means to understand the diversity of perspectives within Islam (Ni'mah et al., 2024). This suggests that strong digital literacy skills can reduce the tendency towards exclusivism and promote inclusive attitudes in religion.

Furthermore, student statements demonstrating a shift in perspectives on diversity indicate that the learning process has successfully transformed religious understanding from normative to contextual. The support of the madrasah principal demonstrates that this synthesis relies not only on individual teachers but also on institutional policies that support digital literacy integration. Researchers interpret this pedagogical construction as systemic, where the success of the synthesis is determined by the interaction between the teacher as mediator, the student as active subject, and the institution as provider of the value framework (Hermawan et al., 2025; Aziz, 2025).

Field observations reinforce these findings by showing that teachers consistently integrate digital literacy activities into discussion-based learning. Students are asked to analyze religious content from various digital platforms and then discuss the values contained within them in groups. This process not only improves students' analytical skills but also fosters mutual respect for differing views. Researchers interpret this practice as a concrete form of pedagogical synthesis, where digital literacy and the value of religious moderation are not separated but rather integrated into the learning process (Asrori & Khaled, 2026).

Based on the results of interviews and observations, it can be confirmed that the synthesis between digital literacy and religious moderation values is formed through an integrative process involving exploration of digital information, critical reflection, and internalization of values. Digital literacy serves as an instrument for understanding and evaluating information, while religious moderation serves as a normative framework for interpreting that information. Thus, the two complement each other in shaping a moderate understanding of religion. The pattern emerging from the data indicates that the pedagogical construction of this synthesis proceeds through cyclical stages: exposure to digital information, a process of critical reflection through teacher guidance, and internalization of the values of moderation in students' attitudes. This pattern demonstrates that the integration of digital literacy and religious

moderation is not simply a learning strategy, but an educational paradigm that emphasizes a balance between cognitive abilities and character development. Thus, this synthesis serves as an important foundation for developing Islamic education that is adaptive, inclusive, and relevant to the challenges of the digital era.

Discussion

Research findings indicate that students' digital literacy practices contribute significantly to shaping their understanding of religious moderation, particularly through their ability to select and evaluate religious information. These findings align with critical digital literacy theory, which emphasizes that reflective thinking skills in accessing information are key to developing a moderate attitude (Homaidi et al., 2024). Research by (Qomaro et al., 2025) also found that madrasah students with good digital literacy tend to be more open to differences and able to understand diversity in an inclusive manner. However, this study found variations in digital literacy levels among students, indicating that not all students automatically possess these abilities. This strengthens the argument that digital literacy is not simply a technical skill, but a cognitive and social competency that must be systematically developed through education.

Furthermore, findings regarding the role of teachers as mediators in digital literacy integration reinforce constructivist learning theory, where teachers function as facilitators who guide students in actively constructing knowledge. This aligns with research by Qoyyumillah and Aziz (2026), which asserts that teachers' pedagogical competence is a key factor in fostering religious moderation in the digital age. (Caixia et al., 2025) emphasize the importance of a digital literacy-based pedagogical model in Islamic education to prevent narrow religious understanding. However, this study demonstrates that the teacher's role is not limited to facilitation but also acts as an "epistemological filter" that screens digital information before it is received by students. This finding expands on previous concepts by adding the dimension of information curation as part of teacher competence in the digital age.

The differences in findings are also evident when compared with the study by (Setyaningsih, 2022) which emphasized the integration of digital citizenship into formal learning. This study shows that the integration of digital literacy in madrasas is more contextual and not always structured within the formal curriculum, but rather develops through daily pedagogical practices. This indicates a gap between the ideal concept in the literature and the reality of implementation in the field. Furthermore, a study by (Muntaz, 2024) emphasized that digital literacy integration can directly enhance religious moderation, while this study found that this influence is indirect and mediated by the role of teachers and the institutional environment. Thus, the relationship between digital literacy and religious moderation is complex and non-linear.

Conceptually, this study reinforces the dialectical thesis-antithesis-synthesis approach in understanding the relationship between digital literacy and religious moderation. The thesis that digital literacy strengthens religious

moderation is evident in students' ability to critically evaluate information. However, the antithesis also emerges in the form of the potential spread of extremist ideologies through unfiltered digital media (Pahlawan & Dafina, 2025). The synthesis of these two perspectives highlights the importance of systematic pedagogical interventions in integrating digital literacy with the values of religious moderation. The theoretical implication of these findings is the need to develop learning models that focus not only on technological mastery but also on fostering critical awareness and digital ethics based on religious values.

The practical implications of this research for educational institutions include the need to simultaneously strengthen teacher capacity in digital literacy and religious moderation. Educational institutions, particularly madrasas, need to design policies that support the integration of digital literacy into the curriculum and provide training for teachers to effectively manage digital-based learning (Setiawan & Suhendi, 2026). Furthermore, it is crucial for madrasas to create a conducive digital ecosystem through regulations on digital media use and proportional oversight. Thus, digital literacy becomes not only a learning tool but also a strategic instrument in shaping students' character to be moderate, critical, and adaptive to current developments.

CONCLUSION

This study yielded three main, interconnected findings: students' digital literacy practices play a role in shaping their understanding of religious moderation through their ability to access, select, and evaluate information; teachers' roles are key in integrating digital literacy as facilitators and epistemological filters in learning; and the synthesis of digital literacy and religious moderation values can be pedagogically constructed through the stages of information exploration, critical reflection, and internalization of values. The wisdom of these findings suggests that digital literacy is not neutral, but rather requires value guidance to produce a moderate, inclusive, and contextual understanding of religion. Scientifically, this study contributes to strengthening the integrative conceptual model based on thesis-antithesis-synthesis dialectics in Islamic education, while broadening the understanding that the relationship between digital literacy and religious moderation is complex and mediated by pedagogical and institutional factors. However, this study has limitations in the context of a single case study, the limited number of actors studied, and the lack of comprehensive quantitative measurements. Therefore, further research is recommended to broaden the scope of the context, develop a mixed methods approach, and involve the roles of families, communities, and educational policies to build a more comprehensive digital literacy ecosystem in supporting religious moderation in the digital era.

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